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A QUARTERLY REVIEW OF
THE AMERICAN CONGREGATION
OF THE SOCIETY OF
ST. JOHN THE EVANGELIST

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(Photo by Father Sakurai)

ST. MICHAEL'S MONASTERY, OYAMA
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RELIGIOUS COMMUNITIES IN THE NIPPON SEIKOKAI

By FATHER DALE, S.S.J.E.

(Reprinted from the Winter, 1953 number of JAPAN MISSIONS)

THE RELIGIOUS LIFE

The Religious Life is not simply "good works" performed by earnest and perhaps misguided people, but a special life of dedication to which some, both men and women, believe themselves to be called in Christ's Church. The Religious are those who have heard the call "Leave all and follow Me"; and taking upon themselves at the time of their profession the three-fold vows of poverty, chastity and obedience, they surrender property, home ties and personal choice in the ordering of life, for the love of Christ. Their whole life is given up, and it is because they have thus bound themselves by vows and live according to a Rule of Life that they are called Religious.

Obviously God does not want all of His children to become Religious, and most Church people should find their religious vocation in fulfilling the ordinary Christian obligations with generosity in their natural sphere of life. But always, in all ages, and in every part of the Church, there have been certain souls in whose heart God has planted the desire for special dedication. Like the rich young ruler who approached Our Lord, they seek a special way of keeping God's commandments. Such are the men and women who belong to Religious Communities.

The Religious Community is a counterpart of the Church of the first centuries. It is a Society of men or women gathered together within the Church to follow Christ in a corporate life of prayer and service. The object of all Religious Communities is to gather up and, as it were, focus the love which ought to animate the whole body of the Church. The existence of smaller communities than the whole Church implies something wanting, some imperfection in the State of Christendom. In the first fervor of the earliest days this was not felt. The great bulk of Christians were living more true to the grace of their baptism, in separation from the world. But as time went on and the Roman Empire became nominally Christian, the fervor of love was obscured by human frailties, and the Religious Communities arose in which the primitive fervor might be recovered and preserved.

Religious Communities in the Nippon Seikokai

It is important, however, to remember that a Religious Community is not a breaking away from the Church, but only from the world. The smaller body is to realize and intensify the spiritual energies and graces which belong to the whole Church. Thus must we realize the relationship of every Community to the Church at large. The Religious are they who are called out of the world by God to live together for mutual support in the cultivation of the Divine Life which belongs to the whole Church, and to manifest it to the world. These Communities are not founded upon human wisdom or for the purpose of specific work in the world or in the Church. If that were so, they should be constantly watching and speculating upon success. It is God who has called them together for His own purposes. Their life in obedience to the Divine call is their success and their ample reward. It is enough that He has called them and joined the members together in community; they can leave the result and all the future to Him, content simply to be living in the Divine will.

The primary work of a Religious Community is prayer. St. Benedict in the prologue of his Rule writes: "We are going to establish a school of God's service in which we shall establish nothing harsh, nothing burdensome." That service may be said to consist of self-discipline, prayer and work. The Divine Office, recited daily in choir, is, with the Holy Eucharist, the center of the life of a Religious Community. From it all the members go to their various duties in the spirit of prayer, whether it be to preach a mission, teach a class, nurse the sick, or only to scrub a floor or cook the dinner for the community.

In Eastern lands the effect of teaching given in words is almost nothing compared with the impression made by the sight of the Christian life actually lived, and it is the object of the Communities to show forth Christ's ideal for His Church as a family knit together in one body in love. Each community is a family within the wider relationship of God's family, the Church. Each one is a complete unit, having its own spiritual ideals, its own internal government, its own rule of life, and its own particular customs. Each is made up of a number of widely assorted human beings, all of whom are striving to attain the Christian virtues but who are all as yet far from perfect. Each Community, therefore, has the joys and the problems that are always present wherever people live and work together.

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TYPES OF THE RELIGIOUS LIFE

Some Religious Communities within the Church are drawn to devote themselves to continual prayer for the world, following the Crucified in His watching and His willing acceptance of suffering. By such a life of entire dedication they seek to make reparation for the outrages of the world's sin against God and the sufferings inflicted upon Christ's members by cruelty and lust. These Communities which are especially consecrated to contemplation, intercession and reparation are known as "Contemplative."

There are other Communities whose members devote much of their time ministering to Christ in His children and in His needy, sinful, or suffering members at home or abroad, or preaching the Gospel of the Kingdom of God in the dark places of the earth, but with their hours of corporate and personal prayer carefully safeguarded. Such Communities are known as "Active."

Those Communities in which the members, while sometimes undertaking various forms of external work and ministry for the Church are yet living a life in which the contemplative spirit of prayer is dominant, are said to follow what is technically known as the "Mixed Life."

The terms active and contemplative are often misunderstood because they are considered contradictory. They are not. The word "active" does not refer to a life in which there is no contemplation, for all active Communities provide for an ordered prayer life. Again, the contemplative life is not one of inactivity, for contemplation is the highest form of activity possible to a human being. The experience of the Church proves that all three types of the Religious Life are necessary.

The four Religious Communities now represented in the Nippon Seikokai, three of women and one of men, follow the "Mixed Life", with one of them at present more actively engaged in external work than the others. A brief account of each of the four Communities is here given.

THE COMMUNITY OF THE EPIPHANY IN JAPAN

The missionary work of the Anglican Church in Japan was begun from America in 1860 and later followed by missionaries from England. The first English bishop was Bishop Edward Bickersteth

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who was consecrated in 1886. In 1887 he founded two collegiate Missions in Tokyo — St. Andrew's for men (mostly priests), and St. Hilda's for women — wishing thus to have strong centers from which many kinds of evangelistic work could be carried on. It was in his mind to have Sisters at St. Hilda's later on, and he arranged that all intending members for the Mission should spend some time with the Sisters of the Epiphany at their mother-house in Truro, England, in preparation for their work in Japan.

For thirty years, St. Andrew's and St. Hilda's Missions did most valuable work, but gradually their membership decreased and conditions changed, so it was decided by Bishop Cecil Boutflower that it would be better to close them, leaving the few remaining members to continue the work for which they were personally responsible at the time.

Bishop Boutflower, with the concurrence of Bishop McKim, Diocesan of North Tokyo, then applied to the English Community of the Epiphany for Sisters to come to Tokyo, establish there a branch house which would be a spiritual center, and carry on some of the work formerly done by the St. Hilda's Mission. In response to this request, four Sisters came to Tokyo in 1919 and lived in the St. Hilda's House in Sanko-cho, Shirokane, Tokyo. A few years later, at the request of Bishop Basil Simpson, a small branch house was opened in his diocese at Kobe.

In both places the Sisters gave spiritual help and teaching, welcomed visitors of any nationality who needed rest or spiritual help, provided retreats for Japanese and foreign women, taught sacristan and laundry work and Church music, and gave teaching in Christian Doctrine, Church History and other subjects, as well as Bible classes. In Tokyo they also carried on the St. Hilda's Girls' Home and issued leaflets, Notes for Meditation, and a Diocesan Intercession Paper. But what was probably the most important and lasting work of the Sisters of the Epiphany was the forming and training of the first Japanese Community for women, the Sisters of Nazareth.

After the outbreak of the War in the Pacific, the English Sisters were not allowed to remain in Japan, and they removed to Australia to take up work there. As soon as possible after Peace was made, they returned to Tokyo at the urgent request of the Bishop. That



THE SISTERS OF THE EPIPHANY, TOKYO



THE SISTERS OF NAZARETH MAKE AND SUPPLY
ALTAR BREADS FOR THE CHURCH IN JAPAN

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was in 1947. They found that their former home in Shirokane had been completely destroyed during the closing days of the war and that only the chapel and part of the St. Hilda's Girls' Home had been left standing. So, for four years the Sisters rented a house at Tengenji, not far away, until they were able to claim their old site from the Government and build upon it a new mission-house for themselves and a convent for the Japanese Sisters.

The Girls' Home had come to an end. Many of the old girls now meet at the convent of the Japanese Sisters twice a year, bringing their children, so it is easy to keep in touch with them. Some of the work formerly done by the English Sisters is now undertaken by the Japanese Community, which allows more time for teaching and visiting. Help was given in St. Margaret's School and in the large American School for two or three years, and a Sister is now teaching Bible at the Koran Jo-Gakko, formerly St. Hilda's School. The provision of retreats for women and girls is the work of both Communities, and visitors are welcome for rest or spiritual help at either of the convents which stand side by side at No. 360 Sanko-cho, Shirokane, Shiba, Tokyo.

THE COMMUNITY OF NAZARETH

The first vocations to the Religious Life in the Japanese branch of the Anglican Communion came to some girls who had been under the care of the Sisters of the Epiphany in Tokyo and had thus learned to understand something of this life. With the approval of Bishop Motoda, first Japanese Bishop of Tokyo, a tentative beginning was made to form a Community for Japanese women; but out of the first few aspirants only one, Sister Yachiyo, who is now the Mother Superior of the Community, proved to have a true vocation and persevered. Others came for testing and training, but some were not suitable, some had not sufficient health, and the development and growth in those first days was slow. The Japanese novices and postulants lived in a small Japanese house in the compound of the Epiphany Mission House, with one of the Epiphany Sisters as their novice-mistress to train them in the principles of the Religious Life.

By the time of the War, when the English Sisters were sent out of the Country, there were three Japanese Sisters and the senior one was appointed Sister Superior. During the years that followed they

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had many difficulties and troubles. They were turned out of their Tokyo house by the military authorities and had to seek refuge in a small provincial town where they were able to occupy a house vacated by a foreign missionary. Without means of support they lived in great poverty and often had to go into the woods to dig roots for their food. Then the Government drafted them to work in an office in another town some miles away, thus necessitating their rising at 4 a.m. to get to the place on time. Later on, by the kindness of the S.S.J.E. Fathers, they were enabled to move to Oyama and occupy a small guest-house in the monastery compound, doing some cooking and sewing for the Fathers. They remained at Oyama until the English Sisters were able to return to Japan at the end of the War. During all that time they had, of course, been cut off from their parent Community of the Epiphany which had fostered them in their beginnings.

In 1947 a new start was made. Returning to Tokyo, and with a new postulant, they went to live with the Epiphany Sisters in a rented house not far from the old site. There they were soon joined by other Japanese aspirants and were able to live a secluded life in peace, with daily Mass, the Divine Office, and classes and work of various kinds. After much difficulty and many delays, a claim to the old property and its partly destroyed buildings made to the Japanese Government through the Occupation authorities was approved, and plans were made for building a new convent for the Japanese Community and a mission-house for the English Sisters, with a chapel to be shared between them. Construction was finished early in the summer of 1951. The restored and rebuilt chapel and the new houses were then dedicated and the two Communities moved into their new quarters with joy and thanksgiving. An important step was taken in January, 1952, when Sister Yachiyo was elected and installed as Mother Superior of the Community of Nazareth and Sister Mitsue was appointed Mistress of the Novices. Other young Japanese women have come to test their vocation, and the Community now has six professed Sisters and as many novices as they have room for in their small convent.

As to work, the Nazareth Sisters do beautiful ecclesiastical needle work and embroidery, supplying not only churches in Japan but also in the United States. They also bake and supply altar breads for all parts of Japan and for chaplains of the Forces in Korea, Okinawa and other places. The small profit they are able to realize from

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these works helps to support them, but they are also dependent on the help of friends, for they have no settled income and trust to God to supply their daily needs. Much of their time, apart from the hours devoted each day to their life liturgical and private prayer, is spent in work which is a free offering to God and the Church, viz: in teaching enquirers, catechumens and Christians; in visiting several hospitals and teaching patients who desire to learn about Christianity, a work from which many baptisms have resulted; in providing retreats and other spiritual help and quiet for women who come to stay at the convent; and in running a large Sunday school for the children of the neighborhood. With the completion of a new building on land which they own adjoining their convent, they will soon be opening a model kindergarten for the small children of their crowded section of Tokyo; and the large rooms of this building will be useful for many meetings and classes in the afternoon and evening and thus be a valuable help in the evangelistic work carried on by this pioneer Community of Japanese Sisters.

THE COMMUNITY OF THE DIVINE CHARITY

This is the youngest of the Religious Communities in the Nippon Seikokai and is devoted to the exercise of the spiritual and corporal works of mercy, and in particular to nursing of the sick. Its founder is the Rev. Stephen H. Kimura, S.S.J.E., who in 1949 began to train a group of young Japanese women, the majority of whom were licensed nurses, in the principles of the Religious Life. Some of them were already nurses at the Hannah Sanatorium for tuberculosis patients, an institution founded by Father Kimura in 1939 and located near Murota Machi on the southern slope of Mount Haruna in Gumma Ken. In 1950, the embryo community was given permission by the American Order of St. Anne to adopt the Rule of Life of that Order and its grey religious habit, and the novitiate of the Community of the Divine Charity was formally set up at Haruna So. Like the Order of St. Anne, this new community lives the dedicated life according to the principles of poverty, chastity and obedience, and seeks as far as God may allow to draw others—especially the sick and children—to know and love Him. While not a part of the Order of St. Anne it closely follows its American counterpart, nurtured as it is by the same Rule of Life and customs.

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In September, 1952, the first of the Sisters was professed under annual vows, and on St. Andrew's Day of this year two more made their profession, while fresh vocations continue to come steadily to the novitiate. On the grounds of the sanatorium the Sisters now have their own partly-built St. Mary's Convent, providing in a number of cells and a common room a place where they may have seclusion and quiet when not on duty in the wards of the sanatorium where they continue to have the supervision of all the nursing. Until a proper chapel can be built in their convent a guest-room must continue to be their temporary oratory for prayer.

Their devotional life at present is such as is most suitable for an active community, viz: the daily recitation of Matins and Evensong from the Japanese Book of Common Prayer, the Litany and other intercessions at noon, and a daily half-hour of meditation following Matins. Mass is celebrated in the sanatorium's Chapel of the Guardian Angels on all days when a priest is in residence or visiting at Haruna So. Regular instruction in the principles of the Religious Life is given by their founder and chaplain, Father Kimura, on his monthly visits. Each Sister has one day a week as a holiday from her hospital duties, according to Japanese law. Half of this day she spends in mental prayer and spiritual reading and the remainder is free for attending to personal needs, the cleaning of her cell, the care of her clothing and the writing of letters. The Community is always together for supper at 6 p.m., after which recreation follows in the common room till Evensong at 7:30.

Along with their professional duties as nurses, the Sisters exert a considerable spiritual influence on the 150 or more patients and workers in the sanatorium, a result of which has been a number of baptisms and confirmations and the granting by the Bishop of a mission-status to the sanatorium chapel around which a Christian congregation is gradually growing up. The Sisters also conduct a Sunday school for children living on the farms and in the small mountain hamlet near the sanatorium. As the Community grows in numbers it will be able to undertake other works of mercy, among which it is hoped may be a greatly needed home for the aged clergy and Church workers of the Nippon Seikokai.

THE SOCIETY OF ST. JOHN THE EVANGELIST

With the coming of the first group of Sisters to Japan, it was inevitable that the thoughts and prayers of Church people would



WARD VISITING IN THE HANNAH SANATORIUM
(Community of the Divine Charity)



MATINS AT THE S.S.J.E. MONASTERY
 OYAMA

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turn to the possibility of the Religious Life for men in the Nippon Seikokai. One attempt was made to start such a community, the Brotherhood of St. Peter in Hokkaido, but it did not survive World War I. After the war, during the middle twenties, three young Japanese clergymen felt the call of Religious vocation and were guided to seek admission to the American novitiate of the Society of St. John the Evangelist at Cambridge, Massachusetts. One of them, the Rev. John T. Sakurai, in making his profession in the S.S.J.E. in 1928, became the first Japanese member of the Anglican Communion to bind himself under the Gospel vows of poverty, chastity and obedience. Within the following five years, Father Stephen H. Kimura and Father James T. Takeda completed their novitiates at Cambridge and were professed in the American Congregation of the S.S.J.E. In 1933, with the return of these Fathers to their own country, the foundations of the Japanese Province of the Society of St. John the Evangelist were laid.

For several years the Fathers lived in rented houses, first in Tokyo and later in Kiryu in the Diocese of North Kanto where they were given the pastoral care of several mission churches in surrounding towns. Farther afield, as they were invited, they preached missions and conducted retreats, as a result of which they came in contact with other young Japanese interested in the Religious Life. It was not long before aspirants came to test their vocation and the Chapter of the American Congregation accordingly granted its Japanese Province the privilege of receiving and training its own novices in Japan. Three American Fathers were later assigned to work in the Province and remained in Japan until 1940, shortly before the outbreak of the war in the Pacific.

After several years of living in rented houses in the middle of busy towns, it became apparent that a more secluded spot must be found in which to build a monastery to be the mother-house of the Province and a training place for the novices. After much search a desirable piece of land was found three miles outside of the town of Oyama in Tochigi Ken, and several acres of woodland lying along a bluff overlooking the Omoi River were purchased by the Society in 1938. The choice of Oyama as a location for the monastery was made because the town is so easy of access by rail to Tokyo and the Tohoku and to all parts of the Diocese of North Kanto. A bequest shared by the Fathers of the English Congregation of the Society enabled the Province to erect St. Michael's Monastery during the

Religious Communities in the Nippon Seikokai.

year 1939. It is a simple structure of wood and stucco containing twelve cells and the other necessary community rooms, but as yet with no permanent chapel.

It was fortunate that the Community had this home during the war years (1941-1945), for that was a difficult period for the Province, with its members cut off from communication with the mother-house in America and with their brethren of the Society in other countries. At length all the younger members were either drafted into the army or required to undertake compulsory labor. Only the two senior Fathers were left at home to do the work and maintain the recitation of the Divine Office and the daily offering of the Holy Eucharist. It was a great consolation to remember, when they retired after a day of hard work, that their brethren on the other side of the world were praying for them, and that they in turn could reciprocate in prayer at the dawn of another day. During the war, bombed-out refugees from other towns were given refuge in the Monastery, as far as means and the rule permitted. Contacts with the mother-house in Cambridge were resumed in the autumn of 1945, and since then two of the American Fathers have returned to Japan. One of them, Father Viall, was elected Assistant Bishop of Tokyo and was consecrated in 1949.

St. Michael's Monastery at Oyama is the center of the Society's work in Japan. It could scarcely have been erected in a spot more naturally beautiful, with its sweeping view across river and fields up to the blue misted ranges of the Nikko Mountains. There is a real spirit of peace, order and tranquility in the life at Oyama — something like Origen's description of the first hermits: "They dwelt in the desert where the air was more pure and the heavens more open and God more familiar." Oyama has a beauty and peacefulness that the Fathers gladly share with the clergy, seminarians and other men who often come to the monastery for rest and spiritual retreat.

All the work of the monastery is done by the Fathers and the lay Brothers who are closely associated with the Fathers in the life and works of the Society. Each member of the Community shares in the work of the house and garden. All the vegetables needed for the kitchen are raised in the monastery garden; all the firewood is

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cut by the brethren in their own woods. The life is simple, the fare plain but sufficient.

Although the statutes of the S.S.J.E. bear the name of Mission Priests of the Society of St. John the Evangelist, the chief work of the Society is prayer and personal sanctification. The canonical hours of the Divine Office recited in choir, the daily offering of the Holy Sacrifice of the Altar, the morning meditation and the monthly day of retreat, the cell and the morning and evening hours of silence devoted to work, study and spiritual reading, the fasting in intercessory prayer for the Church and the world, the strict poverty and obedience—all these are the special instruments of that sanctification, along with the association with each other in the common life. Seeking, as far as God may permit, to be instrumental in bringing others to be partakers of the same sanctification is the fruit of the life of prayer and self-denial, and shows itself in the outward works which the brethren are called on to do—the ministry to souls in missions, retreats, pastoral work, occasional sermons, spiritual correspondence, publications, and the help of other Religious Communities. But paramount is the life of prayer which begins afresh each day with the rising summons at 5:30 a.m. The brethren at Oyama treasure especially some counsel of their Father Founder, Richard Meux Benson: "A retired work, and a life of devotion and prayer very little heard of by others, is what will surely tell the most in the end, not only in the neighbourhood, but upon others at a distance . . . We only want a place where we can kneel down and pray, and then the Gospel message is sure to go forward."

MARTYRS AND SAINTS

By BROTHER PAUL, OBL. I. W.

OUR habits of thought have been conditioned by modern science with its assumption that everything is subject to laws of space and time. This has obliterated for most of us the ancient belief, once universally held, that this visible world is controlled by unseen powers that dominate our every thought and action. S. Paul refers to them as Principalities, Powers, Thrones, Dominions, and Archangels, the whole visible world being connected with them by invisible sympathetic attractions and repulsions. When a man is killed by violence his split blood to us is only a sign of death, an injured body; but our Christian and pagan forebears would have said, "His blood has been shed", as the blood is the life. It was the life, or blood, of the beasts that the Hebrews sacrificed on their temple altars, not the carcasses; although these were eaten by the priests as having a semi-sacred character. In all societies, the strongest link between men is the blood-tie; the next is the artificial mingling of two persons' blood, creating another form of the blood-tie, very prominent in the customs of primitive peoples.

When Our Lord was crucified He offered up His Blood in sacrifice and atonement for men. When a Christian willingly suffered death for his faith, the early Church knew that the offering of his passion and death (blood) became one with His Lord's. The spilling of the martyr's blood united him to his Lord in a blood-tie. As His Lord rose again and sits on the right of the Father, so the martyr through his own Passion and Death is raised again in the strength of His Lord's Passion and Death to sit with Him on a throne in heaven. His blood offering immediately washed away all trace of sin, the only barrier for a Christian to life in heaven to a Christian.

This concept was familiar to S. Paul: "That I may know Him and the power of His Resurrection and the fellowship of His sufferings, being made conformable unto His death, if by any means, I might attain unto the resurrection of the dead" . . . About forty years after the martyrdom of S. Paul, the Bishop of Antioch, Ignatius, was being taken to Rome to die in the arena. He wrote to his Christian friends there begging them not to try to rescue him. His whole letter is a marvelous record of a great Christian spirit. Here are a few quotations that have a reference to our subject:

"Let me be given to the wild beasts, as through them I can attain unto God. I am God's wheat, and I am ground by the teeth of wild beasts that I may be found pure bread (of Christ's) . . . Supplicate the Lord for me that

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through these instruments I may be found a sacrifice unto God . . . Bear with me. I know what is expedient for me. Now I am beginning to be a disciple. May nought of things visible and things invisible envy me that I may attain unto Jesus Christ . . . Permit me to be an imitator of the passion of my God . . . ”

About forty years later in 156 A.D. we have an account of a martyrdom, in an authentic letter written by witnesses, of the death of their aged Bishop, Polycarp of Smyrna. When the old man of eighty-two years of age had been tied to the stake ready to be burnt alive, he recited a long prayer, fashioned on the liturgical prayers of the Eucharist he must have used many thousands of times.

“O Lord, Almighty God,
Father of your beloved and blessed Son
Jesus Christ,
through whom we have received the perfect knowledge of you,
God of angels and hosts and of all creation
and of the whole race of saints
who live under your eyes.

I bless you,
because you have seen fit to bestow on me
this day and this hour,
that I may share, among the number of the martyrs,
the Cup of your Anointed
and rise to eternal life
both in soul and body,
in virtue of the immortality of the Holy Spirit.

May I be accepted among them in your sight today
as a rich and pleasing sacrifice,
such as you, the true God that cannot utter a falsehood
have prearranged, revealed in advance, and consummated.
And therefore I praise you for everything;

I bless you,
I glorify you
through the eternal and heavenly High Priest
Jesus Christ,
your beloved Son,
through whom be glory to you
together with him and the Holy Spirit,
both now and for the ages to come.
Amen.”

(J. Quasten's Translation)

Justin Martyr, writing in the year 155 A.D. contemporary with Bishop Polycarp, describes briefly the Consecration Prayer in use at that time. It vividly recalls the Bishop's last prayer as recorded, compelling us to realize that the martyr was consciously and deliberately offering himself as a Sacrificial Victim and speaking as a Priest

Martyrs and Saints

uttering the Consecration Prayer of the Eucharist. He was uniting his passion and death with His Lord's in unmistakable terms.

Here are Justin Martyr's words:

"The president (Bishop) — sends up praise and glory to the Father of all things through the Name of the Son and the Holy Ghost, and makes thanksgiving at some length that we have been made worthy of these things by Him. And when he has finished the prayers and thanksgiving, all the laity present shout assent "Amen." — And when the President (Bishop) has eucharistised and the people have shouted assent — (there follows the communion). (*Apology* 1.65)"

So the ancient martyrs consciously offered their Passion in closest spiritual or sacramental union with the Lord's. By their suffering and death they shared the Cup that the Father willed that His beloved Son should drink and share His bliss in Heaven.

The Church's teaching on offering up suffering and pain in union with the Lord's suffering is at one with the martyr's sacrificial offering, as understood by the early Christians.

The martyr's soul ascended to heaven, and his earthly remains took on something of his heavenly holiness. They were treated by his friends with the utmost reverence, almost as if they were Christ's. This is what Bishop Polycarp's friends wrote about his remains:

"And so we afterwards took up his bones which are more valuable than precious stones and finer than refined gold, and laid them in a suitable place; where the Lord will permit us to gather ourselves together, as we are able, in gladness and joy, to celebrate the birthday of his martyrdom for the commemoration of those that have already fought in the contest, and for the training and preparation of those that shall do so hereafter."

In this passage is the first mention of a saint's yearly Feast day, (or, as these early Christians graphically said, "His birthday"); the first mention of the celebration of the Eucharist over a martyr's relics; and the first mention of the Faithful Departed in the liturgy; making this letter of unique interest.

The association of the Eucharist with Martyrs' tombs was brought about by Roman Law. The Romans, for political reasons, forbade meetings of private persons, but the yearly meeting on the anniversary of a death at a tomb with its feast, the usual Roman custom, was allowed. Naturally the Christians came together to celebrate the Eucharist in the one place where they would be undisturbed. So the Eucharist and Martyr's relics became closely associated in Christian practice and thought, until it seemed that the celebration of the Mass was unseemly without the sacred relics of the saints in heaven who would help to raise Christian petitions heavenward. So relics became an essential part of an altar in the Roman Communion.

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A martyr's relics were permeated with the mystery that is holiness, and the spiritual power that belongs to it. Sick Christians were cut off from the healing clinics of the pagan temples; physicians were few and untutored; so recourse was made to the power of the saints in heaven, whose holiness was in some mysterious way preserved on earth by their relics. Healings took place, and crowds of sick persons made pilgrimages to shrines, containing relics of a person whom they had heard was exceptionally holy. Many of the living Desert Fathers, as they were deemed holy, had a difficult time because of the visits of these pilgrims, despite the difficulty of travel in those days. Of course, many Christians went on pilgrimage because they liked travelling, or for the hope of some blessing, but the desire for health was the chief spur.

By Roman Law no tomb or its contents could be disturbed, so no relics could be removed from their tomb; thus each martyr saint's "birthday" or anniversary had in the early era to be celebrated at his one tomb by the local church fortunate enough to possess it. So the yearly festival at a famous shrine excited much interest in all Christendom and attracted many pilgrims, as his feast day was not celebrated elsewhere, however famous the saint. The only Feasts kept everywhere were those of Our Lord's own life. It was not until the barbarian invasions broke the western Empire in the 5th century, and the Roman Law no longer was enforced, that Saint's Feasts became to be celebrated elsewhere than at their tomb by churches that had no martyr's relics of their own; then also relics began to be given away or exchanged between churches and individuals.

The first known demand for martyr's relics came from the Emperors in their new city of Constantinople. Few Christians had been martyred in this region, but a great church like Sancta Sophia was not complete without relics. So the bodies of St. Luke and of St. Timothy were purchased for it. This occurred in the year 356. Other mementos of the saints, if no relics were available, were often substituted for them in churches; as for the next two hundred years Rome refused to part with any primary relic, allowing only articles that had been in contact with relics to be given away. Later, owing to the impossibility of travel and communications after the barbarian invasions, and the need to satisfy the desire of churches in remote places for relics, when people could no longer make long pilgrimages, Rome then began, in the sixth century, to send relics to other churches.

Martyrs and Saints

The celebration of a saint's yearly Feast Day made a calendar record necessary. In our days we are familiar with calendars full of a great variety of saints' names, from Abraham the Patriarch to St. Terese of Liseaux; so it is a surprise to see no names except those of martyrs in early calendars before the sixth century. The early Church considered as saints only those who had in actual fact shed their blood for their Lord and these men usually only of local renown. It was two hundred years after the era of the martyrs, that the Church came to realize that her children who gave their all for Christ, even though they died in their beds, were worthy to be counted with the martyrs among the saints. The first saints-by-desire to be acknowledged in the East were the more notable of the Desert Fathers. In the West the first was St. Martin, Bishop of Tours, who died in 399, but not until a hundred years after his death did Rome acknowledge such as saints, until the Gregorian Sacramentary of the 6th century recorded in its Calendar the names of three Popes, — St. Gregory the Great, St. Leo the Great and St. Sylvester. But it was many years before other non-martyrs were included in official Roman Calendars.

An interesting instance of the importance of the relics of martyr saints is shown in the Roman Canon of the Mass. Here there are two lists of saints, — all martyrs. The first list is early in date and consists of martyr Popes and Apostles. In the second list, — in the prayer beginning "*Nobis quoque*", — the Apostles omitted from the first list are included, and some little-known men and women martyrs. History relates that Pope Symmachus, who inserted this prayer in the Canon, had recently restored churches in Rome which contained the relics of, and were dedicated to each of the seven women martyrs: Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia and Anastasia. As he had done so much in their honor; Pope Symmachus considered they would respond more willingly to the petitions of the priest saying Mass in Rome in their churches, — more so than well-known saints, not especially honoured and without relics in that city.

The sanctity of relics was the cause of the intense desire of relatives to have their beloved dead buried next to them; because they believed that in some undefined way their beloved ones would be enabled to share in the martyr's holiness and so obtain blessings in the next world. The great bishop martyr, St. Cyprian, after the burial of his body outside the town of Carthage, was the cause of a great Christian cemetery that grew up around his tomb. At the

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end of the fourth century St. Ambrose caused his brother's body to be buried next to St. Nazaire. St. Gregory of Nazianzum had his parents buried next to martyrs' relics and this inscription placed on the tomb, "Ye Martyrs that are now so near, be ye favourable and receive into your bosom Gregory's parents." A neat little inscription was found on an early tomb in Gaul, cut previous to the fourth century, "*A terra ad martyres*"; as we would say, "From earth to Heaven."

The Roman catacombs were filled with the bodies of martyrs and of others who desired to be buried near them. Today their bones cannot be separated. This explains the extraordinary ramifications of the catacombs in certain directions, aided by the easily cut and firm ground that allowed such extensive excavations. After their restoration at the end of the fourth century, people paid highly for the privilege of burial next to the martyrs; finally the Pope had to have the catacombs permanently closed to prevent further misuse. At some particular places there are large accumulations of tombs, one on top of another. These were burials at the side of, above, and beneath some famous tomb of a martyr. Much in the same way, entombment near the High Altar in a church is considered the greatest honor. This is not because of the Altar itself, or of its central position, although these reasons might be given by someone who is unfamiliar with Christian thought; it is rather due to the nearness of martyrs' relics inserted in the altar, which makes this position so attractive for a burial, because it would help in the life to come.

St. Augustine has some interesting comments concerning this desire to be buried near some holy person's remains:

" . . . the advantage to the dead laid in the proximity of martyrs' remains consists only in the more fervent prayers that the faithful address to God on their behalf . . . It is not to be believed that (proximity) is useful to the dead whom we wish to aid; this can only be by the solemn supplications of the sacrifice of the altar accompanied by the sacrifice of our prayers and alms . . . " (*De Cura de Mortuis* 6.7)

At the time that the Emperor Constantine caused the remains of St. Luke to be brought to his new city; St. Anthony, the Father of Monks, died. The art of mummification still survived in Egypt and the horrid practice, as Anthony considered it, of preserving the body of a Christian by this ancient art in order that it need never be buried but used to adorn some building caused him the greatest anguish; as he knew that every effort by unworthy men would be

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made to seize and preserve his body. So he left precise instructions that he should be buried secretly. These directions were carried out, and for two hundred years his grave was not disturbed. However in the year 561 it was discovered, and his remains were taken to Alexandria. When the Arabs overran Egypt in 635, the relics were removed to Constantinople. They were again translated in the 11th or 12th century and taken to France. Since 1491 they have been kept in the church of St. Julien at Arles.

This is typical of the fate of the relics of many holy men from the 4th century to our times.

COMMUNITY CHRONICLE

THE Father Superior conducted a Retreat for women at the House of the Redeemer, New York City from December fourth to seventh, 1953. From January twelfth to fifteenth he was in Toronto, making a visitation to the Sisters of St. John the Divine, of which Community he is the Warden. On January 27th, Father Williams, accompanied by Brother Paul, Obl. I.W., left Boston for Chicago, en route for San Francisco; from which port they sailed, early in February, for Japan. The purpose of this journey is to visit the Japanese Monastery of the Society at Oyama; also to visit Bishop Viall, S.S.J.E., and Father Takeda, S.S.J.E. in Tokyo; and to do what is possible to foster vocations to the Religious Life among Japanese Christians. The Reverend Mother Miriam, Superior of the Order of St. Anne at Arlington Heights, Mass., together with Sister Maria Dolorosa, O.S.A., of the same Convent; and also the Reverend Mother Louise Magdalene, Superior of the Community of the Transfiguration, at Glendale, Ohio, and Sister Lioba Katherine, C.T.; sailed on the same ship for Japan with the same purpose of encouraging vocations to the Religious Life in that country. The prayers of all readers of COWLEY are most earnestly requested for God's guidance and blessing on this missionary journey. The Father Superior hopes to be back in Cambridge about the middle of June. We also hope that Bishop Viall, S.S.J.E., and Father Sakurai, S.S.J.E., will be able to return to America with Father Williams and Brother Paul. During the absence of the Father Superior, the Father Assistant, the Rev. Earnest K. Banner, S.S.J.E., will be in charge, and will attend to necessary correspondence, and other similar matters. It will be a very great help, and will be much appreciated, if Father Williams can be spared from all, — except the most necessary-correspondence during his absence.

Father Smith, the Deputy Assistant Superior, paid a visit to the Sisters of St. John the Divine, in Toronto during November; and another at the end of January. On December nineteenth he attended the annual Boar's Head and Yule Log festivities at Hoosac School, Hoosick, N. Y., of which our Oblate Father, the Rev. Meredith Wood, is the Rector and Headmaster. From Hoosac, Father Smith went on to Oneonta and Utica in New York State, to attend the ordinations of friends to the Sacred Priesthood. On the evening of Saturday, January 16th, he attended the banquet marking the dedication of the new local United States Post-Office in Cambridge; and gave the blessing at the end. He conducted a week-end Retreat for

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laymen at the Monastery in Cambridge from January 29 to 31; and is scheduled to conduct a Retreat for Priests at the Monastery from February 22nd to 25th, and a Quiet Day for Laymen under the auspices of the American Church Union on February 27th.

On Monday, December 21st, 1953, being the Feast of St. Thomas the Apostle, the Rev Brother Joseph William Brady Upson, was ordained to the Priesthood, at the Church of St. Augustine and St. Martin, Lenox St., Boston by the Bishop of Erie, the Right Reverend William Crittenden. The sermon was preached by the Father Superior, S.S.J.E. Father Upson celebrated his first Mass at the Monastery Church in Cambridge on the following morning. On Sunday morning, December 27th, the Feast of St. John the Evangelist, the newly-ordained priest sang his first High Mass, — again at the Church of St. Augustine and St. Martin. On Tuesday, December 29th, the Feast of St. Thomas of Canterbury, at the Monastery Church in Cambridge, Father Upson made his Solemn Profession as one of the Fathers of the Society of St. John the Evangelist. Father Upson returned to St. Francis' Church, Chicago, early in the New Year, where he will be resuming his studies at the Seabury-Western Seminary in Evanston, Ill.; and assisting in the parochial work at St. Francis' Church.

Father Haratani S.S.J.E., after a three-week stay in Hawaii, during which time he was able to see something of the work being carried on there among people of Japanese race, sailed for Japan early in December, and arrived home at the Monastery at Oyama before Christmas. Unfortunately, a severe asthmatic attack, shortly after arriving there, made it necessary for him to go to the Oyama General Hospital for treatment. While his condition has improved, he is still not completely restored to health, and our readers' prayers are earnestly requested for him.

Father Morley, the Superior of the Canadian Congregation of our Society, arrived in Cambridge on January third, in order to conduct the Christmas Retreat of the Society, which was held from January 4th to 9th, inclusive. Father Morley also preached the sermon at High Mass at the Church of St. John the Evangelist in Boston on Sunday January 10th. The Father gave us a most helpful Retreat, and we are most grateful for his visit.

Father Banner, who is now in residence at the Monastery in Cambridge as the Assistant Superior, preached at St. Matthew's Church in Worcester, Mass. on the evening of Sunday, January 10th. On

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February seventh, he gave a talk on the Religious Life to the Mens' Club of the Church of the Ascension and St. Agnes', Washington, D.C. On the way back, he stopped at Catonsville, Md. for a brief visit with Father Maddux, S.S.J.E., who is acting as resident chaplain at the Convent of the All Saints' Sisters there, as well as priest in charge of St Peter's Church, Ellicott City, Maryland.

Bishop Spence Burton, S.S.J.E., of Nassau, arrived by plane at the Monastery in Cambridge on January thirteenth. On the morning of January 17th, at nine A.M., he consecrated the beautiful new marble Lady-Altar, given in memory of the late Reverend Andrew Chalmers Wilson. At the same time, the Bishop blessed the altar cloths for the altar, and the handsome polychromed crucifix and candlesticks which adorn it. The consecration was followed by a Pontifical *Missa Cantata*, sung by the Bishop at the altar. The music for the occasion was furnished by a choir of mens' voices from St. John's Schola Cantorum, under the direction of Everett Titcomb. The altar, as well as its furnishings, is the generous gift of Mary Chalmers Wilson, of Newport, Rhode Island.

On Sunday, January seventeenth, at the Church of St. John the Evangelist, in Boston, Bishop Burton ordained to the Sacred Priesthood, the Rev. Brother David William Clayton, at a Solemn Pontifical Mass. The preacher was the Father Superior. On Monday, January 18th, Father Clayton celebrated his First Mass — a *Missa Cantata* — at the Monastery Church. His first Solemn Mass was sung at the Church of St. John the Evangelist, on Sunday, January 24th. On the Feast of the Conversion of St. Paul, Monday, January 25th, Father Clayton was solemnly Professed as a Father of the Society of St. John the Evangelist at the Monastery in Cambridge. The newly professed Father is dividing his time between Cambridge, and the S.S.J.E. Mission House in Boston.

We are grateful to several friends, who, in response to the appeal made in the last issue of COWLEY, have sent gifts of linens, — or the wherewithall to buy them, — to our much-depleted Linen Closet in Cambridge. Although we can no longer proclaim that the "the cupboard is bare", — thanks to these kind friends, — it is still far from being adequately stocked. Therefore we now repeat our appeal for bed-linens, towels and similar necessities. These need not be new, provided that they are in sound condition. PLEASE HELP. Linens should be sent to:

THE BROTHER HOUSEKEEPER
980 Memorial Drive
Cambridge, Mass.

BOOK REVIEWS

PRAYER BOOK STUDIES, IV The Eucharistic Liturgy, by The Standing Liturgical Commission. The Church Pension Fund, New York, 1953. Pages xii, 343. Paper, price \$1.50.

THE reasons for the existence of the Standing Liturgical Commission, and the functions of that Commission, must be understood if this important book is to be properly evaluated. Revision of the American Book of Common Prayer was not completed in 1928; it was rather choked off by action of the General Convention of 1925, which ordered that no new material might be presented for consideration. And this action was surely understandable; for the whole Church was weary of the long and cumbersome process of Revision, which had been creaking along since 1913.

But like most things completed on a note of weariness and exasperation, the new book proved not altogether satisfactory. Despite the heroic efforts of an Editing Committee, the 1928 Book revealed some curious loose ends. And the new Lectionary for Daily Morning and Evening Prayer satisfied nobody.

General Convention then established the Standing Liturgical Commission to receive and evaluate suggestions for future revision. The first completed project of the Commission was the carefully thought out Revised Lectionary, which after some years of careful testing by the whole Church, was formally adopted by General Convention, together with a revised "Concerning the Service of the Church" and an enlarged "Selections of Psalms". This new material, which had already proved itself in daily use, was then incorporated into the Prayer Book, which is now known as the Book of 1943.

With the successful completion of its first Project, the Commission turned to the work of collating and evaluating suggestions made for the revision of other portions of the Book of Common Prayer.

It should be carefully noted that the Commission is not at this time proposing any immediate revision. On the contrary, we believe that there ought to be a period of study and discussion, to acquaint the Church at large with the principles and issues involved, in order that the eventual action may be taken intelligently, and if possible without consuming so much of the time of our supreme legislative synod.

Accordingly, the General Convention of 1949 signalized the Fourth Centennial Year of the First Book of Common Prayer in English by authorizing the Liturgical Commission to publish its findings, in the form of a series of *Prayer Book Studies*.

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It must be emphasized that the liturgical forms presented in these *Studies* are not—and under our Constitution, cannot be—sanctioned for public use. They are submitted for free discussion. The Commission will be grateful for copies of articles, resolutions, and direct comment, for its consideration, that the mind of the Church may be fully known to the body charged with reporting it.

At its recent meeting in Williamsburg, the House of Bishops ruled that any Diocesan Bishop might license the aforementioned liturgical forms for use on special occasions. Such occasional trial use will serve to bring out both the strong points and the less satisfactory aspects of the proposals.

In the present volume, the largest and most important of the *Studies* to appear thus far, the text of the Proposed Liturgy is preceded by Part One, *The History of the Liturgy*; Part Two, *Proposals for the Revision of the Liturgy*.

Part One is a concise account of the history of the Great Service with special reference to historic and contemporary Anglican versions of the Liturgy. The account of Prayer Book Revision in the Church of the Province of South Africa should be of particular value to American Churchmen, for it suggests a practical way of testing proposed revisions of the Book of Common Prayer which might profitably be adapted by the Church in this country.

Two other matters in Part One seem to call for special comment here. There is one misstatement of fact in the account of the ritual controversies of the nineteenth century:

. . . Dr Pusey never so much as wore a stole as long as he lived . . .
The great Doctor did not emphasize ceremonial or vesture, but he not only wore vestments himself, he also actively assisted clergy who were prosecuted for wearing the eucharistic vestments ordered by the Ornaments Rubric of the English Prayer Book.

Also, it is true that the Proposed Book of 1928 was opposed by Evangelicals and Anglo-Catholics on doctrinal grounds; but it is too often forgotten that it was likewise opposed on literary grounds. In his essay, *The Prayer Book as Literature*, in *Liturgy and Worship*, Dr Lowther Clarke makes some very searching criticisms, concluding his remarks with these important words: ". . . criticism "of proposed liturgical forms, always necessary, is especially "necessary in this case, since the proposed Prayer Book was not "intended to come up for revision and final authorisation after an "experimental

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period." If it had been possible to propose the 1928 Book for a trial use of several years, before seeking final authorisation, we believe that a better, tested version of the Book might have met a better fate.

Part Two of the volume before us, *Proposals for the Revision of the Liturgy*, is best described as a practical, historical and doctrinal commentary on the Proposed Liturgy, together with a statement of basic principles which have guided the Commission in producing the Proposed Liturgy. This should be very carefully studied, not least by those who disagree with some of the results of the Commission's fruitful years of work for the Church.

Together with the text of the Liturgy itself, we are given an Office of Preparation for Holy Communion, based on existing Prayer Book material, and including the Ten Commandments as a basis for self-examination. This service satisfies a long-felt want, and will be gratefully used at Retreats, Conferences, and other occasions of corporate devotion.

In the text of the Liturgy itself, the "or-this-ity" of the first part of the present Service has been markedly reduced, which should make things much easier for those who wish to follow the Service with the Book. (Our present Eucharistic Rite has at least ten permissible variations between the preliminary rubrics and the Collect of the Day!)

One notes with interest that Introit and Gradual, allowable in our present service, are here explicitly mentioned by name. Many will be interested to know that members of the Commission have sponsored a book of scriptural anthem texts for Introit, Gradual Offertory and Communion for each of the Sundays and other Holy Days of the American Book of Common Prayer. Set to simple Plainsong and Anglican chants, the complete work has recently been published by the Oxford University Press.

The Liturgy begins with the Collect for Purity and the Summary of the Law; the Ten Commandments have been placed in the Service of Preparation. The Greek Kyrie has been made permissive, in accord with precedents set by other Anglican Rites. Gloria in Excelsis has been restored to its ancient Anglican position, with a well-phrased rubric giving careful directions as to when it should be said or omitted. Doubtless all will welcome the restoration of

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"Holy", as one of the notes of the Church, to the text of the Nicene Creed.

As in our present rite, the Offertory is carefully provided for. The rubrics direct the bread and wine to be prepared while the Alms and Offerings of the People are being received.

The Prayer for the Church has been largely recast. The commemoration of the Departed has been improved; it is good also to have a clearer commemoration of the Saints. There is always a danger, when we attempt to bring the Liturgy up-to-date, that we succeed only in dating it; yet the new intercession for the Civil Authority is surely right in its emphasis. Certain parts of the Prayer will doubtless be more carefully polished before it is formally submitted for final consideration.

The permissive alternatives to the Prayer for the Church seem to us to allow too great a liberty of prophesying. As the rubric now stands, any Celebrant would be free to use the Bidding Prayer or any Litany. Our Anglican devotional literature is full of Litanies of various types. If the rubric is to be retained, it should certainly be made more restrictive. This reviewer would rejoice in its omission.

We regret also the proposed occasional shortening of the Prayer to its first and last sentences. This shortening would result in a perfectly satisfactory "Secret" Prayer, but it would also mean the elimination of Intercessions closely associated with the Eucharist since before the conversion of Constantine.

It is good to have THE CONSECRATION noted as beginning with the *Sursum Corda*; it is good to see "The Lord be with you" restored to its place as introducing the heart of the Rite, in accordance with the contemporary as well as ancient Anglican usage. Many will regret that the *Benedictus qui venit* was not restored to its traditional place after the *Sanctus*, following the lead of the English Book of 1928 and the Scottish Book of 1929. We would also point out the well-nigh universal use of the *Benedictus* among Lutherans, as the conclusion to the *Sanctus*.

The Prayer of Consecration has been somewhat condensed; a deliberate attempt has been made to prune the Canon of tautologous material. We believe that this recension of the Great Prayer will

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have a mixed reception. The present reviewer is grateful for the insertion of the phrase "to take our nature upon him" after the words "thine only Son Jesus Christ" in the opening paragraph. Many will welcome the substitution of "Covenant" for "Testament" in the Words of Institution.

Twenty-four years of constant and frequently daily use of the present Canon have thus far made it quite impossible for this reviewer to objectively evaluate that part of the new Canon which follows the Words of Institution. He finds himself appreciating the additional matter and regretting the subtractions and rearrangements. Certainly the matter is much too important to make a casual pronouncement. He can at this time only recommend that the text of the new Canon be studied with the utmost care.

Cranmer's matchless introduction to the Lord's Prayer has been restored in its original form. THE HOLY COMMUNION is introduced by the Breaking of the Bread in silence, followed by the ancient and familiar "The peace of the Lord be always with you", and the Benedictus qui venit. It can with great propriety be argued that the Benedictus is a beautiful introduction to the Communion; but many will still prefer to have it in the place appointed in the Scottish Book of Common Prayer.

Agnus Dei is presented as a Communion Hymn. The shortened Sentences of Administration are a great gain, as is the restoration of the Amen said by the Communicant. For the first time the cleansing of the vessels is provided for—and in the traditional place. This will be found to be a very great convenience, for it means that the Celebrant does not, in effect, receive the Sacrament on two separate occasions in the same service; also the sacred vessels will be cleansed while the People are returning to their seats and settling themselves for the Thanksgiving and the Blessing.

General Rubrics at the end of the Liturgy include provision for the Ante-Communion Service; the Order for a Second Consecration (the phrasing of this is a great improvement over the corresponding rubric in our present service); and the giving of Holy Communion by Intinction. If this departure from traditional Anglican usage is to be sanctioned, it seems only fair that Communion in One Kind should likewise be sanctioned, since sensitivity about the manner of receiving the Blessed Sacrament is not confined to any one wing of the Church.

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The Proper Prefaces appear at the very end of the Service. The more liberal use of the Prefaces here suggested is in line with current Anglican usage. The Preface for All Saints has been altered. New Prefaces are suggested for Advent, Lent, Passiontide, Apostles and Commemorations of the Departed. Of the new Prefaces, we like best Dr Shepherd's Advent Preface; some of the others will doubtless be improved before being finally submitted to the Church for approval. In slightly varying translations, the Preface of the Departed has been in unofficial use among us for about one hundred years.

The Commission does not consider this presentation of their work on the Liturgy to be the last word on that most important subject; the Commission desires the help of the whole Church in ultimately presenting a worthy Revised Version of the Eucharistic Liturgy to the General Convention. The whole Church should be grateful for the opportunity to study and in places improve upon this worthy presentation of the labors of the Standing Liturgical Commission.

EARLE HEWITT MADDUX, S.S.J.E.

FAMILIAR PRAYERS, Their Origin and History, by Herbert Thurston, S.J. Newman Press, Westminster, Maryland, 1953. Pages vii, 200. Cloth, price \$3.50.

THESE useful papers first appeared in an English periodical, *The Month*, between 1911 and 1918, and were carefully revised by the author before his death in 1939. Here may be found valuable historical information on The Sign of the Cross, The *Our Father* in English (it is interesting to note that the Roman Church in England still uses substantially the version appearing in the First Prayer Book, 1549), the Anima Christi (which was in use long before the days of Saint Ignatius Loyola), The Golden Sequence, and many others.

Not all scholars agree with every conclusion of the author's; but he has gone to very great pains to document his studies. Those who hold that Hermann Contractus is the author of the *Salve Regina* will be consoled by Father Thurston's comment

It must . . . not be forgotten that of all the suggested claimants Hermann Contractus alone possessed an admitted mastery in the composition of both the words and music of such loosely constructed hymns.

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The book deserves a place on the shelves of the libraries of our Seminaries and Religious Houses. It is a good piece of English printing.

EARLE HEWITT MADDUX, S.S.J.E.

ANGLICAN SERVICES, by the present editor of Ritual Notes and The Order of Divine Service. W. Knott & Son, Ltd, London, 1953. Pages viii 336. Cloth, price fifteen shillings.

RITUAL NOTES is a rich treasurehouse of ceremonial information produced for the clergy of the Church of England and widely used in this country; *Anglican Services* is a mine of liturgical information, which we believe will become equally popular in this country.

Particularly fine is the Chapter on The Christian Year; the busy parish priest will appreciate the practical notes on the various festivals and observances of the ecclesiastical year. Some of these will doubtless be appearing in our various parochial bulletins! There is an excellent Glossary of Liturgical Terms, and a good Index.

EARLE HEWITT MADDUX, S.S.J.E.

THE OPTIONAL GOD by Stephen F. Bayne Jr., Bishop of Olympia Oxford University Press, 1953. Pages 145. Cloth, \$2.45.

This book is made up of six essays based on the author's Bishop Paddock Lectures given at the General Theological Seminary in February, 1952. Almost everything in the book is timely, important, and of great interest. It should make excellent reading for educated people who feel the inadequacies of our secular American culture, and are interested in positive suggestions on how to improve it. In doing this, the book does much to commend the Church in a way that might be new to many of its readers. Nevertheless one cannot feel that Bishop Bayne has said his final word on many of the matters discussed here. It will be of the greatest interest to see if he will go on to develop more fully many of the ideas he does little more than suggest in this provocative volume.

R. F. A.

THE THEOLOGY OF THE SPIRITUAL LIFE, by Joseph de Guibert, S.J. Translated by Paul Barrett, O.F.M.Cap. Sheed and Ward, New York, 1953. Pages vii, 382. Cloth, price \$4.50.

This is a rather severely Scholastic, but, nevertheless interesting outline of matters dealing with the development of the spiritual life

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in the soul of the devout Christian. It is divided into seven Parts, dealing in turn with the nature of ascetical and mystical theology; the nature of spiritual perfection; the inspirations and gifts of the Holy Ghost; man's cooperation with God; mental prayer; the degrees of the spiritual life; and infused contemplation. These parts are in turn subdivided into two or more chapters, and at the end of each of these chapters there is a valuable list of references to useful works on spiritual theology. The author stresses the importance of adequate knowledge of modern experimental psychology, and of psychopathology on the part of the Spiritual Director, "so that we may know enough to suspect psychopathological causes for some of the states of soul which we meet in direction." (pp. 25, 26). The sections on prayer are particularly valuable. This book should prove of great value for anyone planning a course on ascetical theology; a subject, unfortunately which has been woefully overlooked in the curricula of most of our seminaries.

GRANVILLE M. WILLIAMS, S.S.J.E.

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